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Good governance according to Ibn Taimiyyah and it's impression on community development

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ABSTRACT

This study discusses a good governance system from the perspective of Ibn Taimiyah and its impact on community development. The type of method in this study, the author uses the library research method. This method was chosen because it facilitates the identification of research discussions. The approaches used include conceptual and legislative approaches to the subject. The data used are secondary data, obtained indirectly through library studies. This research was conducted using a qualitative approach by collecting reference sources in the form of reading books in print or online media that are related to the problem being studied. The results of the discussion show that there are several aspects of good governance or Good Governance initiated by Ibn Taimiyah, namely supporting the welfare of society in order to build good and correct governance. Therefore, Ibn Taimiyah stated that the government is an institution that builds important sectors such as politics, social, education, and economy because all of these can have a big influence on people's lives. According to him, social justice is related to human rights, so that violation of justice will cause crime and loss. Therefore, whatever form, name, or sign is used by the government and the state, as long as it helps realize social justice, must be obeyed and fully supported. Ibn Taimiyah also stated that the government as a very important institutional institution and he also stated that there are two things in determining a country and the leadership sector of the country with what it is.

Keywords: good governance; institutions; society

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RESEARCH & PUBLISHING

1. INTRODUCTION

A system is an organized rule that leads to certain aspects and objectives. Meanwhile, statehood is part of the system that forms governance. Islam built a system of government since the time of Prophet Muhammad. At that time, the Prophet made an agreement witnessed by many tribes in Medina, namely the Medina Charter. Rasulullah SAW was not only a messenger of Allah SWT, but as a leader who had a big influence on society and even the world, starting from forming the state of Medina by combining local wisdom values and Islamic teachings.

Therefore, the system established and implemented by Prophet Muhammad (peace be upon him) led to the formation of a civilization that was previously characterized by mutual hostility and power struggles. The Prophet's goal in designing a state system was to lay the foundations for the benefit of humanity. Compared to the current system of government, his administration had a stronger democratic character, which is of great interest to political historians (Syam 2015).

The Prophet Muhammad's influence on government development has had a positive impact, or good governance, on all humanity. Many Muslim scholars have defined good governance, including Ibn Taymiyyah. Ibn Taymiyyah proposed a concept of governance based on sharia principles integrated into governmental aspects. He addressed the need for a more critical approach to Islamic governance. Ibn Taymiyyah then developed a methodology that questioned the practices and views of his time that were considered to deviate from Islamic teachings. Ibn Taymiyyah required the enforcement of Islamic sharia, which regulates state governance (Ash-Shufi et al., 2021).

One of Ibn Taymiyyah's most famous works, "Siyasah Syar'iyyah," is a dynamic political discussion. According to Abdul Wahhab, siyāsah is defined as the formulation of regulations to achieve public welfare. Meanwhile, the term dustūri comes from Persian, meaning a person with authority in political and religious matters. Apart from that, Ibn Taimiyah also declared an ideal leader or Good Governance and interpreted it in the context of the Indonesian government (Kholid 2024). Therefore, this study aims to clearly explain the concept of Good Governance according to Ibn Taimiyyah and its impact on Indonesian development.

2. METHOD

The author used a library research method. This method was chosen because it facilitates the search for research topics in the field. The approaches used include conceptual and legislative approaches to the subject. The data used are secondary data, obtained indirectly through library research. This research was conducted with a qualitative approach by collecting reference sources in the form of reading books in the form of printed or online media that are related to the problem being studied. In this study, the author also focused on the opinions of Ibn Taimiyyah, starting from his works and his opinions on the government system that can significantly influence community development.

3. RESULT AND DISCUSSION

3.1. A Short Biography of Ibn Taymiyyah

His full name was Ahmad Taqi al-Din Abu Al-Abbas Ibn Abdul Halim Ibn Abd-Salam Abdullah Ibn Muhammad Ibn Taymiyyah. He was born on January 22, 1262, in Harran, near Damascus, into a family of scholars from Syria. His family adhered to the Hanbali school of thought. His grandfather Abdus Salam was a prominent scholar in Baghdad, which was then the capital of the Abbasid Caliphate.

In 1268 CE, Ibn Taymiyyah was taken as a refuge by his family to Damascus, as the Mongols launched a massive attack on the city where Ibn Taymiyyah was born (Taimiyah, 1967). The Mongols destroyed the intellectual wealth of Muslims and the Baghdad-based metropolis. All intellectual heritage was burned and thrown into the Tigris River. He was only six years old at that time.

He grew up in this scholarly and pious environment. He first learned from his father and the scholars of Damascus. He studied fiqh, hadith, usul, and tafsir, and memorized the Quran from an early age. He was described as intelligent from an early age, possessing a strong memory and a high intellect.

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He later studied the subject thoroughly and in depth, as in his youth, he accumulated the prerequisites for a mujtahid. Shortly thereafter, before the age of 30, he became an imam recognized by the great scholars for his knowledge, excellence, and leadership in the religion.

Ibn Taimiyah died when he was put in Qal`ah Dimashq prison and this was witnessed by his own student, namely Ibn Qayyim Al-Jauzi, when Ibn Taimiyyah read the letter Al-Qamar which reads "Innal Muttaqina fi jannatin wanaharin" at which time he was ill for about twenty days.

3.2. Theory of Government According to Ibn Taimiyah

Ibn Taimiyah has explained the theory of government that can be carried out or carried out by the community, he raised several issues regarding the theory of government, including the following:

3.2.1. Walayat (Power and How to Appoint It)

In Ibnu Taimiyah's book entitled Siyasah Syar'iyah, he stated that it is the obligation of a leader of a region to appoint the most skilled person in the government sector and who is worthy of this task. The methodology for knowing what is appropriate for promotion, according to Ibn Taymiyah is when a leader who devotes all his ability to improving religious and worldly affairs as best as possible is a figure of his time and also the strongest mujahid in the way of Allah. In addition, the election is carried out using a lottery system in cases where there are two candidates who have equal advantages and disadvantages, and it is difficult to determine which of them is the most suitable and worthy (Suryana 2016).

3.2.2. Sources of Sharia Law and Legislation

Islam also regulates the concept of government, therefore Ibn Taymiyyah also emphasised the concept of Islamic law based on the Qur'an as the word of God, Sunnah, Ijma', and Qiyas, which are used throughout the ages and do not deviate.

3.2.3. Sovereignty

The Quran explains that humans were created by Allah SWT on this earth to be caliphs, or leaders. With the Quranic explanation of leadership, there is no longer a distinction between humanity's need for government and God's power.

Therefore, establishing an Islamic government is an obligation to meet the needs of the people. Ibn Taymiyyah stated that the authority of government and leadership is bestowed by Allah SWT upon His chosen servants. He believes that government and leadership are crucial.

3.2.4. Ulama and Umara

Islamic law also explains that there are two types of people who have influence, namely the ulama (people of knowledge) and the umara (leaders). According to Ibn Taymiyyah, leaders of Islamic countries must focus on enforcing sharia law as taught by the Prophet Muhammad. The ulama are considered to carry out two tasks at the level of power: interpreting and enforcing sharia law and establishing a justice system. The responsibility of the umara is to maintain the Islamic state and support the implementation of Allah's law. According to Ibn Taymiyyah, the ulama and the ulama are people referred to in the Qur'an as "Ulu al-Amr, or those who rule, the party to whom Muslims must obey." In addition, he stated that this group consists of selected individuals who fulfill complementary requirements: courage, strength, knowledge, and the ability to think logically.

3.2.5. Nation

Ibn Taymiyyah did not specify the type of constitution an Islamic state should adopt. When Ibn Taymiyyah accepted the existence of a state, he used a sociological analysis approach rather than religious interests. Ibn Taymiyyah wanted the ulama and the umara to lead the state in cooperation to achieve common goals by implementing sharia law.

3.2.6. Political Process

The political process initiated by Ibn Taimiyyah includes three things, namely Ummah (Political Body), Bai'ah (Form of Election), Shura (Form of Consultation). These three ideas are very important for Ibn Taimiyyah, first the concept of Ummah is the most important thing for Muslims because it can form a strong bond in practicing Islam so that the role of Ummah in Islam is to form a high bond of solidarity or ukhuwah. Second, the concept of Bai'ah which explains that the leader of the Islamic State who is also the leader of society is someone who is chosen from several candidates after going through several election processes involving preliminary consultations as mentioned above. The criteria for the process according to him are summarized in several things, namely: (a) obtaining support from the majority of Muslims, (b) obtaining support from elements holding power in the realm of society. Third is the concept of Shura (Form of Consultation) which contains deliberation and consensus to resolve problems if there are disputes in government among Muslims.

3.3. Good Governance

Governance, also known as good governance, is everything related to actions or behavior that direct, control, or influence public affairs to realize these values in everyday life. The term government comes from the word "order" which means ordering to do something so that it can be said that the government is a power that has authority in a country) or the highest body that governs a country such as a cabinet which is a government (Astomo 2014). Government is a structure that includes a system of state institutions that play a role in running the wheels of leadership in a country. Therefore, this task must be carried out by the government or individuals with the authority to lead. With leaders, a good governance system can be formed to build a solid and responsible system that aligns with the principles of human rights.

Government in a broad sense refers to the classical concept first put forward by Montesquieu in his book L'esprit des Lois (The Soul of the Law), and later developed by Immanuel Kant through the idea of trias politica. This concept divides state power or government functions into three main branches that stand independently and do not interfere with each other. Each branch of power has a specific function, namely: (1) Legislative power is responsible for making laws; (2) Executive power is responsible for implementing laws or running the government; and (3) Judicial power plays a role in enforcing the law through the judicial process (Sedarmayanti, 2003). In recent years, the concept of good governance has been discussed in various contexts and has become a major issue in government management.

This occurs because long-standing traditions of governance no longer align with changing societal structures. In other words, governance is becoming increasingly ineffective despite increasing democracy, human rights, and public participation in policy-making. Furthermore, one of the crucial elements in establishing an open state administration system is the public's access to information in accordance with laws and regulations (Febriananingsih, 2012).

In government, a leader in running the wheels of government to build a good government system must have a big influence over the people he leads which produces a basis for laws, regulations, propriety and justice so that it forms several elements, namely as follows (Gandaria, 2015): (1) The ruler is an instrument of government with his own initiative and responsibility; (2) The act is carried out in order to carry out every function within the government system; (3) The act is intended to act as a link to create legal consequences in the field of administrative law; (4) The act in question is carried out in order to maintain the interests of the state and the people; (5) The people have the authority to demand their rights from their leaders.

However, not all government actions are always governed by statutory regulations. In certain circumstances, statutory regulations may not yet exist, particularly when the government must immediately address real societal problems. In such situations, the government is granted discretionary powers, or freedom of action, through free decrees. Free decrees are a method that allows state officials or administrative institutions to act without being fully bound by law (Ibad 2021).

3.4. Good Governance in the View of Ibn Taymiyyah

Understanding the concept of Good Governance in Ibn Taimiyah's view must be done comprehensively (Ash-Shufi et al., 2021). Moreover, Ibn Taymiyyah's ideas in this regard are not as explicit as those expressed by other scholars. In a popular adage, he stated, "People do not disagree that the reward for injustice is destruction, while the reward for justice is glory. Therefore, it is narrated that 'Allah will help a just nation even if it is infidel and will destroy a tyrannical nation even if it is faithful.'

In the view of Good Governance or a good government system, Ibn Taymiyyah has declared his views on justice, for him justice is the most important point in the government system, with justice also all sectors in all governments will run well. The state must be an instrument to realize social justice, according to Ibn Taymiyyah. According to him, social justice is related to human rights, so that violations of justice will lead to crime and loss. Therefore, whatever form, name, or sign used by the government and the state, as long as it helps realize social justice, must be obeyed and fully supported. Ibn Taymiyyah also stated that the government is a crucial institution. He also stated that there are two aspects to establishing a state and the state's leadership sector as it is. The central point is to encourage society to do good and prevent evil, or amar ma'ruf nahi munkar. The goal of all this is to integrate comprehensively, including encouraging people to implement good and correct political, social, educational, and economic practices (Kholid 2024).

Some aspects of good governance proposed by Ibn Taymiyyah include supporting the public welfare in order to establish good and proper governance. Therefore, Ibn Taymiyyah stated that the government is an institution that develops important sectors such as politics, social affairs, education, and the economy, all of which can have a significant impact on people's lives. The following are views regarding justice, focusing on several aspects of good governance, summarized in Table 1.

Table 1. Several aspects of good governance on Ibn Taymiyyah

NO	Point	Goal
1	Politic	Building a good and just government system
2	Social	Creating a society that enjoins good and forbids evil
3	Education	Developing morals and a good lifestyle, and spreading goodness to others
4	Economy	Creating market price stability

4. CONCLUSION

In this discussion, it can be concluded that Ibn Taymiyyah was a Muslim scholar who received much recognition among other scholars, because he had many works and ideas, especially regarding governance. Some aspects of good governance or Good Governance initiated by Ibn Taymiyyah are supporting the welfare of society in order to build good and correct governance. In government, a leader in running the wheels of government to build a good government system, he must have a great influence over the people he leads which produces important foundations that he has declared such as the realm of power, sources of law, sovereignty, the role of ulama-umara, the form of state and the political process. Therefore, Ibn Taymiyyah stated that the government is an institution that is to build important sectors such as politics, social, education and economy because all of them can have a big influence on people's lives.

Ethical Approval

Not Applicable

Informed Consent Statement

Not Applicable

Authors' Contributions

MAM conceptualized the study, conducted literature analysis, and drafted the manuscript. SN, FZHK, AA, and FAW contributed to conceptual analysis, source review, and manuscript revision. All authors have read and approved the final manuscript.

Disclosure Statement

The Authors declare that they have no conflict of interest

Data Availability Statement

The data presented in this study are available upon request from the corresponding author for privacy.

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